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GUIDE  
TO  
SELF-KNOWLEDGE:  
THE  
FUNDAMENTAL POWERS OF THE HUMAN MIND  
PRACTICALLY APPLIED,  
AS MANIFESTED  
THROUGH THE BRAIN,  
IN  
SEVEN DEGREES OF DEVELOPEMENT;  
WITH  
INTRODUCTORY OBSERVATIONS AND REMARKS,  
ILLUSTRATIVE OF THE SCIENCE OF PHRENOLOGY.

BY T. H. PONS.

ADAPTED TO THE CHARACTER OF

—BY—

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Eighth Edition.  
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## INTRODUCTORY OBSERVATIONS.

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PHRENOLOGY, by its advocates, is assumed to be the only true and practical science of the human mind ; as by its agency we are enabled to elucidate the heretofore inexplicable phenomena of mental action. The mind itself, independent of its connection with matter, cannot be a subject of philosophical investigation, more than the spiritual essence of the Deity ; and all attempts to do so, are but a perversion of the divine powers of mind vested in man for useful purposes. The only means we have of becoming acquainted with it is, by observing its effects when connected with its coporeal agents—its instruments of manifestation ; and from data thus collected we can draw correct conclusions as to its legitimate sphere of action, direct its uses, and be prepared to correct any abuse.

For the discovery of this useful science, the world is indebted to the penetrating genius of François Joseph Gall, a physician of Vienna. From an early age he was characterized for great powers of observation ; and from circumstances connected with his education, he was afterwards led particularly to scrutinize the dispositions and talents of his associates, friends, and individuals in general. The facts which made the most forcible impression on his mind were, the different dispositions and aptitudes manifested by his brothers, sisters, and school-fellows, though each had, from infancy, been subjected to the same influences ; therefore he inferred that their qualities of mind could not have been determined from circumstances, as

has often been taught, but originated in differences of natural constitution.

For a series of years he patiently pursued his investigations, until by an accumulation of facts before unprecedented, he felt himself warranted in laying his system before the public. The first written notice of his doctrines appeared in 1798; he had, however, for two years previous, expressed his opinions in public lectures. His doctrine was received by many as *truth*, and represented with greater or less exactness, according as it was understood by his disciples.

Dr. Gall, by publishing to the world his discoveries, was not exempted from the same fate that has followed all great discoverers in physical and mental science. Contempt and ridicule were liberally bestowed upon him from all quarters; and he was at last virtually banished from his own land, by an edict being issued prohibiting his lectures unless by special permission from the government.

In 1805, he left Vienna, in company with Dr. Spurzheim, who had been connected with Gall since 1800; but who, from his own account, was merely a hearer of this great philosopher, until 1804, when they became permanently connected, and continued the investigation of the science in common, until 1813, when the connection was dissolved.

Dr. Gall resided in Paris from 1807 till his death, which occurred in August, 1828, in the seventy-second year of his age. "His remains were followed to the grave by an immense concourse of friends and admirers, five of whom pronounced discourses on the occasion." Every homage was paid to this illustrious man, after his death, by all the most distinguished savans that Paris possessed — and nothing was wanting to his glory.

To Dr. Spurzheim is due the honor of classifying the facts discovered by Gall, and embodying them in a more perfect system, together with many important discoveries of his own. By his personal exertion, the science was promulgated in Great



Britain and America, the principal field of his labors, with great exactness and success, — a task for which he was eminently qualified, by his superior talents, and deep and familiar knowledge of the subject. But to Dr. Gall alone belongs the honor of discovering the true physiology of the brain, and its mental functions.

### FUNDAMENTAL PRINCIPLES OF PHRENOLOGY.

1. The brain is the organ by which the mind manifests itself, and without which no mental action can take place during life. This proposition is now admitted by all enlightened Physiologists, who by no means favor the science of Phrenology. It is also established by the following proofs:—

1. "Consciousness localizes the mind in the head, and gives us a full conviction that it is there situated, though it does not reveal the agent of its action.

2. There are no manifestations of the mental faculties, without the existence of a brain.

3. The natural manifestations are imperfect in the same ratio that the brain is defective, which may be noticed in many individuals who have been idiotic-from birth.

4. If the brain be very large, and in a healthy state, the mental powers are very energetically manifested.

5. As the brains of individuals increase or diminish, so also do their mental manifestations, in the same proportion.

6. The manifestations of the mind always bear a relation to the perfection of the cerebral mass.

7. A violent blow on the head, or a pressure of blood or any other fluid upon the brain, produces insensibility.

8. Opium, or any other poison, by acting on the brain, suspends the operation of the mind."

II. "The brain is not a single organ, the whole of which is engaged in every mental operation, but an assemblage or congeries of organs, each of which performs a distinct function. This proposition is proved,—

1. By Analogy. Different functions in the body have always different organs: there are nerves for motion; other nerves for sensation; other nerves for touch, taste, smell, hearing and sight.

2. All the mental powers are not equally developed at the same time, which they should be, if the brain be a unit

3. Different faculties are stronger in some individuals than others.

4. In dreams, some faculties are active while others are dormant.

5. It recollects some things much better than others.

6. It experiences rest from fatigue by a *change* of studies.

7. Partial genius could not exist, were the brain a unit.

8. Partial insanity.

9. The recorded effects of partial injuries of the brain.

10. The authority of Haller, Foderé, Bell, and many other distinguished physiologists. Most metaphysicians have admitted that the mind manifests a plurality of faculties, though by no means through definite physical agents. The discovery that it does employ these agents, was left to immortalize Dr. Gall.

III. "Size, other conditions being equal, is a measure of power." This proposition is supported by analogy throughout nature; and by observation. The conditions to be observed are: 1st, Temperament; 2nd, Age; 3d, Health; and 4th, Exercise. Phrenologists contend that if these conditions are equal in two individuals, the one possessed of the largest organs will manifest superior powers of mind. These conditions should be kept in view, also, when comparing different compartments of the brain; for one individual may have a smaller brain than another, and yet manifest the greatest amount of intellectual power. This will be seen to arise from the small brain being endowed with a larger intellectual lobe than the larger brain. But here the conditions vary; and the judgment of the two heads must vary accordingly.

IV. The form and size of the brain, and each of its parts,



may be ascertained from the external appearance of the head, —while the health, &c. can be easily determined by other external indications.

### TEMPERAMENTS.

Mr. Combe, in his "System of Phrenology," gives the following concise and correct description of the temperaments.

1. "The Lymphatic temperament is distinguishable by a round form of the body, softness of the muscular system, repletion of the cellular tissue, fair hair, and a pale, clear skin. It is accompanied by languid vital actions, with weakness, and slowness in the circulation. The brain, as a part of the system, is also slow, languid, and feeble in its action, and the mental manifestations are proportionally weak.

2. "The Sanguine temperament is indicated by well defined forms, moderate plumpness of person, tolerable firmness of flesh, light hair, inclining to chesnut, blue eyes, and fair complexion, with ruddiness of countenance. It is marked by great activity of the blood vessels, fondness for exercise, and an animated countenance. The brain partakes of the general state, and is active.

3. "The Bilious temperament is recognized by black hair, dark skin, moderate fullness, and much firmness of flesh, with harshly expressed outline of person. The functions partake of great energy of action, which extends to the brain, and the countenance, in consequence, shows strong, marked, and decided features.

4. "The Nervous temperament is recognised by fine, thin hair, thin skin, small, thin muscles, quickness in muscular motion, paleness of countenance, and often delicate health. The whole nervous system, including the brain, is predominantly active, and the mental manifestations proportionally vivacious.

"When comparing different brains, the temperament should always be attended to; because two brains may be of the same size, but if one be of the lymphatic, and the other of the nervous temperament, there will be great difference in the powers of manifesting the faculties."

## PHRENOLOGY IS ESTABLISHED BY OBSERVATION AND INDUCTION.

"In Phrenology that faculty is considered as fundamental, primary, or special, —

1. Which exists in one kind of animals and not in another ;
2. Which varies in the two sexes of the same species ;
3. Which is not proportionate to the other faculties of individuals ;
4. Which is not manifested simultaneously with the other faculties, that is, which appears or disappears singly, at earlier or later periods of life ;
5. Which may act or rest singly ;
6. Which is propagated in a distinct manner from parents to children ;
7. Which may singly preserve its proper state of health, or be attacked by disease. Finally :
8. Its existence is placed beyond doubt, if its peculiar organ be made known by repeated observation.

Phrenology, like every other science, is established by observations repeated both in the positive and negative way, (1,) in individuals ; (2,) in both sexes ; (3,) in different nations ; (4,) in criminals ; (5,) in insane persons. It is confirmed by anatomy, comparative phrenology, and by the natural language. "

## UTILITY OF PHRENOLOGY.

1. " Phrenology is a powerful support to morality and religion.
2. It is the only true philosophy.
3. It is the foundation of a sound doctrine on insanity.
4. It guides our judgment in social intercourse.
5. It is the true basis of education.
6. Its principles and practice are invaluable in jurisprudence, civil and criminal.
7. It not only teaches us to know ourselves, but it goes a step farther, and teaches us to know others also.

8. By demonstrating the natural variety of human dispositions and talents, and the innateness of our strongest motives, it loudly urges us to judge charitably of the actions of others, and to make allowance for their imperfections—to lay upon no individual more than he is able to bear, and to desist from the mad attempts which have so often been made, to assimilate to one common standard the opinions of the whole community.”

### CLASSIFICATION OF THE FACULTIES.

“The powers of the human mind consist of two grand classes; the *first*, comprising those powers by means of which we are enabled to attain a knowledge of the objects of nature; the *second*, comprising those powers by which we are impelled to action.

“Each of these classes places man in relation to some external objects. The effect of the first class is, to place objects of external nature within man’s cognizance or knowledge;—the effect of the latter is, to induce actions from man, directed towards these external objects.

“That class of faculties which impels to actions, is termed the PROPELLENTS; and that class which gives us knowledge of objects, the COMPREHENSIVES.

“Each of these two classes is capable of being divided into distinct groups. Each of these groups comprises a number of faculties which combine, in the effects produced by them individually, to the attainment of some end in man’s condition, which is absolutely necessary for him, constituted as he is.”

### PHRENOLOGICAL CHARACTER.

#### EXPLANATIONS.

“The PROPORTIONATE SIZE of the phrenological organs of the individual examined, and, consequently, the *relative* power and energy of his primary mental powers,—that is, *his moral and intellectual character and manifestations*, will be indicated by the *printed figures* 1, 2, 3, 4, 5, 6, 7; figure 1 signifying VERY SMALL;

2, SMALL ; 3, MODERATE ; 4, AVERAGE ; 5, FULL ; 6, LARGE ; 7, VERY LARGE.

A DASH (—) *before* a figure indicates the number marked. The sign +, (plus, or more,) placed *before the dash*, shows that it is *larger* than it is marked, yet not enough so to require the next larger figure ; the sign O, (minus, or less,) that it is not quite as much as it is marked. These signs add and diminish about one-half of a degree.

DEFINITIONS.—1, or VERY SMALL, means almost wholly wanting ; 2, or SMALL, feeble and inactive ; 3, or MODERATE, signifies rather below mediocrity ; active only in a subordinate degree ; and having only a limited influence upon the mind and character ; 4, or AVERAGE, means fair, or between moderate and full, and includes the general analysis of the faculties ; 5, or FULL, signifies respectable, though not marked or controlling ; 6, or LARGE, applied to an organ, shows that its corresponding faculty has a powerful and an energetic influence upon the capabilities and *feelings*, if not conduct ; 7, or VERY LARGE, means predominant, especially over the less energetic faculties ; constituting and giving tone and direction to the character and talents ; easily excited, and powerful in action ; and quite liable to perversion and abuse."



# GUIDE

## TO

# SELF-KNOWLEDGE.

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### COMBINED POWERS.

ANIMAL POWER.				MORAL POWER.			
7. Excessive Animal Power.				7. Excessive Moral Power.			
6. Large	"	"		6. Large	"	"	
5. Full	"	"		5. Full	"	"	
4. Average	"	"		4. Average	"	"	
3. Moderate	"	"		3. Moderate	"	"	
2. Small	"	"		2. Small	"	"	
1. Very Small	"	"		1. Very Small	"	"	

  

VOLITIVE POWER.				INTELLECTUAL POWER.			
7. Excessive Force of Will.				7. Excessive Intel. Power.			
6. Large	"	"		6. Large	"	"	
5. Full	"	"		5. Full	"	"	
4. Average	"	"		4. Average	"	"	
3. Moderate	"	"		3. Moderate	"	"	
2. Small	"	"		2. Small	"	"	
1. Very Small	"	"		1. Very Small	"	"	

The proportion to the whole, in which these different parts of the brain are developed, must be duly considered in order properly to understand the character. If the Animal power be large, then there will be great *force* of character; but the passions will not be carried out except upon instant impulse, unless the Volitive power is large. And this will be the case with the Moral and Intellectual powers also. If the parts are about equal in their size, then there will be a general equanimity of disposition. The variations in this case will depend on the development of the *individual* powers of mind.



## TEMPERAMENTS.

## NERVOUS.

Excessive activity and excitability of the feelings and intellect—indisposed to physical action—great want of muscular vigor—susceptible of great misery or joy—feels deeply, keenly, and quickly.

## SANGUINE.

Excessive activity of the muscular system—indisposed to sedentary pursuits—intellectual action sparkling, not nervous or painful—feelings buoyant and pleasing.

## BILIOUS.

Excessive vigor of the muscular system—intellectual action excessively strong and enduring, and but moderately active—requires great excitement to rouse up the mind to its full power of action.

## LYMPHATIC.

Excessive inactivity of the muscular system—great want of mental life and action—very obtuse and dull in all operations of mind—greatly indisposed either to mental or physical activity.

These constitutional qualities are very seldom found in a pure state in any individual. In the mercantile community the Nervous Bilious is the most frequent combination. In the literary, the Nervous Sanguine, and Nervous Sanguine Bilious. In the laboring, the Sanguine Bilious. They may be changed, in a great measure, by attending to those duties which excite the one and render less active the others. It is very important in judging character, to observe carefully the *quantity* of each one of the simple constitutional elements which enter into the combination. For example: if the Nervous be marked 4, and either of the others be marked 2, then the Nervous will stamp its peculiar character upon the action of the mind with double the force of the other, and the mental powers will be active accordingly. *These conditions should never be omitted.*

## Order I. Propellent Powers.

## GENUS 1.—PRESERVATIVE GROUP.

The combined action of these propensities is, to preserve simple existence.

## VITATIVENESS, OR LOVE OF LIFE.

No external indications of the strength of this propensity have yet been discovered, therefore its degrees have not been analysed.

## 1.—ALIMENTIVENESS.

- 1 Little desire to eat; partakes of food only when nature requires it, then eats without regard to quality; takes no pleasure in the luxuries of the table.
- 2 With large strength of system and much exercise may eat heartily, but pays little if any regard to the quality of the food eaten, provided the quantity be sufficient.
- 3 Has some choice of food, but generally eats that which is hearty; with strong constitutional powers and plenty of exercise will not care much what the quality of food may be, so that enough be had.
- 4 Fond of good food, but does not regard the quality as of the greatest importance—quantity, if exercise be great, considered of more consequence.
- 5 Relishes nice food; takes some pains to have the best, especially if not of strong constitution, and of sedentary habits, otherwise, may eat heartily, and relish rather coarse food.
- 6 Takes considerable delight in the luxuries of the table; often thinks of what will relish best; likes to have the board furnished with the best the season affords; somewhat of an epicure; rather dainty; generally much pleased with confectionary and sweets.
- 7 Experiences the greatest pleasure in having all the luxuries of the season; seldom satisfied unless eating of the very nicest food; often eats merely to gratify taste; is much of an epicure; dainty; if exercise be very great, may eat to surfeit.

## REMARKS.

The legitimate function of this propensity is to give quality of taste, and the instinct for food. Its organ is located at the base of the brain, in front of the external opening of the ear, immediately above the zygomatic arch. When large, this portion of the head swells out round and full. It is always large in children; hence, the obligation devolving on parents to see that it be properly regulated. A child should never be persuaded to obedience, or to the accomplishment of any undertaking, by the presentment of sweet-meats, or cakes, as is too often done by over-indulgent parents. By so doing, the most useful quality of nature is subverted to evil purposes, and a factitious taste engendered, which very often leads to drunkenness and gluttony; and, if Alimentiveness be large, to the most debasing immoralities. Nutritious food should be administered, and in wholesome quantities. If the propensity be weak, and much exercise taken, the child may often eat its food in too great haste, and thereby impair its digestive organs. This should also be carefully guarded against. Sufficient time should be devoted to eating, that the gastric juice may accumulate

in quantities sufficient to insure the proper digestion of the food.\*

## GENUS 2. DOMESTIC OR SOCIAL GROUP.

That class of faculties, whose combined effect is to constitute Man a domestic being.

### 2. AMATIVENESS.

- 1 Insensibility to physical love; indifference to the opposite sex; experiences no pleasure in their society, and has few or no sexual feelings.
- 2 Has seldom any sexual desires or emotions of physical love, and never courts unlawful connexions with the opposite sex.
- 3 Experiences sometimes modified desires for physical connexion of the sexes, increased by their immediate presence.
- 4 Manifests rather a strong desire for the physical connexion of the sexes, and experiences some ardor in the association.
- 5 Is susceptible of much delight by sexual manifestations, and courts their accomplishment; but if the moral qualities be large, will seek gratification in matrimonial connexion.
- 6 Is keenly alive to sexual emotions and manifests a strong desire for their gratification; uncontrolled by the moral feelings, seeks their gratification in illicit amours, &c.
- 7 Possesses almost uncontrollable desires for sexual intercourse; great depth and intensity of amorous emotions, which, if not restrained by high moral feelings, will beget lascivious looks, thoughts and words, and lead to the most debasing immoralities.

#### REMARKS.

The reproduction of the species is the primary object of this propensity, and its organ is located at the base of the brain, in direct communication with the nerves of sensation. When large, it gives a full rounded appearance to the lower back part of the head, at the nape of the neck. Under this condition, it is very liable to abuse. Its exciting object is the "presence of the opposite sex;" and when in their society, its excitement must be carefully avoided.

Parents should pay very particular attention to the training of this propensity, as in its earliest manifestations are sown the seeds of future vice. The restraint placed upon it must be that of acquainting the child with its legitimate uses, and the evils

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\* For some excellent suggestions relating to this propensity, see "Warne's Phrenology in the Family."

that it will engender, if left without restraint from the moral qualities and the understanding. Ignorance is a more frequent source of evil than motive, in the manifestation of this feeling.

### 3. PHILOPROGENITIVENESS.

- 1 Has no pleasure in the society of infants ; little or no interest in the sports and amusements of children ; and, if a parent, will treat them as the other faculties may dictate.
- 2 May feel some slight emotions of kindness toward infants ; some interest in the pastimes of the young, and, as a parent, if the moral organs be large, would regard them more as objects of necessity than affection.
- 3 Manifests kindness of feeling toward infancy ; devotes some attention to what interests children, particularly one's own ; but if Combativeness and Destructiveness predominate over Benevolence, will treat them with much severity.
- 4 Experiences some pleasure in the society of the young and helpless ; would not, however, often court their presence, but manifest some sympathy in their little wants, joys and sorrows.
- 5 Is rather affectionate toward children and infants ; participates much in their sports and enjoyments ; generally notices them when present, and seeks their society ; as a parent, unless habitually irritable, would contribute much to their happiness, and treat them affectionately.
- 6 Sympathizes deeply in all the wants and sorrows of infancy ; seldom passes a child without noticing it ; fondles and caresses the young ; and, as a parent, takes deep delight in their joys and sports.
- 7 Possesses the most vivid emotions of kindness and sympathy for infants ; delights in caressing and tending upon them ; liable to over-indulge, idolize, and often to be governed by them ; will experience a deep and lasting grief when bereaved of a child.

#### REMARKS.

The preservation of the young is the primary object of this propensity. Its organ is located directly above Amativeness, and forms the most prominent point at the back part of the head. When large, it presents, in males, a full and rounded appearance ; in females, it is prominent and pointed. The excessive manifestation of this propensity should be carefully guarded against, by the whole influence of the understanding, as in this degree of development it is exceedingly liable to abuse.

### 4. ADHESIVENESS.

- 1 Insensible to personal attachment ; dead to the perception of friendship ; may profess much affection from sinister motives,



- but never realizes it ; will abandon those deemed friends with the greatest indifference.
- 2 Experiences but little the sentiment of personal attachment ; forms slight friendships, and parts with those who may have been acknowledged friends with little feelings of regret, almost with indifference.
  - 3 May be benevolent and kind toward friends, and experience some pleasure in their society, but when separated experiences little regret, and soon becomes estranged and indifferent toward them ; never forms lasting personal attachments, and if selfish, makes friends but tools for self-gratification.
  - 4 May experience rather warm emotions of friendship while the objects are present, and seem ardently attached, but realizes little regret when separated, and soon forgets the connection, unless other motives be called in to aid personal affection.
  - 5 Manifests warm personal attachments when the objects of it are present, and when absent often regrets the separation ; forms many friends and adheres to them well unless other motives of a selfish nature predominate.
  - 6 Is ardently devoted to friends and forms many lasting attachments ; will become quickly united by affection to those who please ; sacrifices many personal considerations to promote their interests, and deplors their loss or absence as a serious calamity.
  - 7 Becomes excessively attached to persons upon the slightest acquaintance, and manifests such ardor of personal friendship as to be almost inconsolable at the loss of a friend ; very often also exhibits strong affection when the object of it is unworthy.

## REMARKS.

This propensity is the source of social union, and its organ is situated a little above and on each side of Philoprogenitiveness. When small, this region is flat or sunken ; when large it is broad and rounded. Its manifestation in excess of developement should be restrained by the whole weight of the understanding. In order to cultivate the growth of its organ, parents should always impress upon the minds of their children that no one member of the family is more beloved than another, as a contrary mode of conduct will engender in the youthful mind a spirit of hatred and envy ; but if properly exercised and trained it can be made the source of great benefit, both to parents and children.

## 5. INHABITIVENESS.

- 1 Possesses no attachment to place ; takes as much delight in one habitation as another ; forms no local affections, and



- removes from one part of the world to another, without regret at the separation from the homestead where born.
- 2 Has very little affection for the particular spot where born or educated; all local attachments weak, and liable to be broken at the command of interest; seldom regrets leaving the place of nativity, and soon becomes weaned from it.
  - 3 Seldom becomes much attached to any place where interest directs the abode; abandons all connection with locality with little feeling of sorrow, and easily becomes estranged from home.
  - 4 May occasionally become somewhat attached to the home of childhood, but will separate from it at the dictates of interest; would soon become estranged from one place and give all local love to another; may sometimes be a little homesick, but not often.
  - 5 Experiences rather disagreeable emotions of regret at parting from home, and would find it difficult to leave the place where born and educated without the hope of returning; forms rather strong local attachments.
  - 6 Forms strong affection for place; is dearly attached to home and country; readily forms local attachments where obliged to dwell, but grieves much at leaving the home where born; finds it difficult to remove affection from the spot around which are clustered many and delightful associations, and where many agreeable hours have been spent; often experiences home-sickness.
  - 7 Affections cluster around the hearth-stone of home; regards the place of birth "as the holiest spot on the face of the earth;" speaks with enthusiasm of country and home; will abandon them only from necessity, and leave them but to return; exceedingly fond of permanency in a place; dwells with morbid delight upon the rocks and hills, and flowing streams of childhood's days; and should necessity compel a change of residence, it would be contemplated with feelings of deep regret; suffers much from home-sickness.

## REMARKS.

The primary function of this propensity is to give the love of place and home; it also begets the desire of *permanence* in place. Its organ is located immediately above Philoprogenitiveness, and when large it gives prominence and height to this part of the head.

It is a principle in the economy of nature that all parts of the earth should be peopled; the excessive manifestation of this propensity, therefore, would prove highly detrimental, inasmuch as it would present an insuperable barrier to emigration, the establishment of colonies, &c. Accordingly, the propensity should be repressed, cultivated, or modified, according as its

manifestations may be too excessive or too feeble. If they be too excessive, the parent should impress upon the child's mind that the "field is the world," and that it is its duty to sustain a part in the cultivation of it; that every part has its own peculiar necessities urging to its cultivation, and also its enjoyments to reward us for our labor. If too feeble, the delights of home should be presented as a means to promote the growth of the organ of this propensity, and its consequent power of action.

### GENUS 3. PROTECTIVE GROUP.

That class of faculties, whose combined activity prompts man to constant vigilance, and circumspection before action; with the ability to resist aggression, and inflict such punishment as will secure future peace; also the power of keeping down the manifestation of such feeling and opinions as may prove injurious by free expression.

#### 6. COMBATIVENESS.

- 1 Possesses no presence of mind in critical circumstances; never opposes or contends; very easily overcome; yields any right rather than quarrel for it; may be rash but never courageous.
- 2 Manifests little if any disposition to oppose; not quarrelsome; will do or suffer much to avoid disputation; exhibits great deficiency of power to contend for personal rights; makes feeble resistance.
- 3 If compelled by force of circumstances may occasionally manifest some courage, but will easily surrender; not warlike or fond of military pursuits; avoids collision; generally found on the side of peace.
- 4 Generally peaceful; disinclined to wrangling; some disposition to stand out against aggression; does not possess a contentious disposition; will contend for rights if required, but had rather leave fighting and contention to others.
- 5 Displays considerable presence of mind in dangerous circumstances; with good intellect, may be fond of argument; contends strongly for rights; resists aggression; would fight hard if compelled by strong motives, and possesses a fair share of courage.
- 6 Often contends without reasonable motive; opposes much for the sake of opposition; courageous, bold and daring; if Cautiousness be small will get rashly into danger, but if large will not venture without motive; if Conscientiousness be large, will maintain the right at all hazards.
- 7 Has great desire to contend, dispute and oppose; will "confute, change sides, and still confute;" loves to "contradict aggressively, and to resist defensively;" is remarkably bold and daring; manifests great presence of mind in appalling

circumstances; courts danger for the excitement it produces; but if Cautiousness be large, will be careful amidst peril, if small, will dash headlong without fear of consequences.

## REMARKS.

The legitimate function of this propensity is to oppose; it also confers the quality of courage. Its organ is located about an inch back of, and on a level with, the tops of the ears. When large, this part of the head is round, full, and presents great breadth from either side. In children, there is scarce a quality of mind more difficult to train, than that of opposition; and indulgent parents too often stimulate the growth of its organ, by learning their children to strike, &c., thinking it looks cunning. They must beware! This cunning, as it seems, will make the child contentious, and difficult to govern. A good degree of combativeness is desirable, as it confers courage, but it must be carefully trained.

## 7. DESTRUCTIVENESS.

- 1 Is excessively inefficient; no force of character; has almost total want of power and energy; incapable of manifesting anger or severity; never feels an impulse to revenge.
- 2 Has a great want of force and energy of character; very tame and inefficient; possesses but very little severity, forcefulness and passion; not in the least revengeful; and excessively hard to anger.
- 3 Is not passionate or easily angered; will suffer almost any abuse with tameness; has some forcefulness and energy, but little disposition to revenge; may be angered, but the anger will be feeble.
- 4 Has fair force and emphasis of feeling, and will not submit to every insult without anger; is not passionate or irascible; has some energy, and is sometimes severe; with Concentrativeness large will not easily forget an insult.
- 5 Is generally rather forcible and emphatic in feeling and action; manifests strong indignation when irritated, but is not habitually irritable; is rather harsh and severe in anger; with small Benevolence, rather revengeful.
- 6 Possesses strong and deep force of feeling, severity, and energy; has powerful passion, and feels keen indignation when insulted; is apt to harbor revengeful feelings, and has strong desire to annihilate obstacles.
- 7 Is very easily angered; likely to be revengeful, fierce in resentment, spiteful, too severe, and malicious; apt to cut the feelings of others with harsh expressions, satire, &c.; to burst out in passion without cause; without much Benevolence cruel, and liable to commit crime.

## REMARKS.

The legitimate function of this propensity is to bring man in harmony with nature, and give him that force and energy of character, which are necessary to his present existence. Its organ is located immediately above the ear, and breadth in that region indicates its size. From the abuse of this propensity arise many evils to individuals and society, — such as revenge, murder, wanton destruction, &c. It is therefore necessary that parents should be particular in training its manifestations — frequent irritation has a tendency to promote the growth of its organ. Be not too harsh, or the child will be the same in disposition — manifest anger, and the child will, also. Kindness modifies this propensity, and strengthens Benevolence.

## 8. SECRETIVENESS.

- 1 Has no power of concealment ; expresses every thought and emotion by word or action, as they arise ; is remarkably candid and open.
- 2 Possesses very little art ; seldom, if ever, harbors a thought or emotion, without expressing it ; is much too candid, open and communicative ; has feeble power to control the manifestation of each emotion and sentiment.
- 3 Manifests much openness and candor ; is quite communicative ; uses cunning only from strong motives ; seldom secretive ; finds it difficult to conceal each feeling and thought.
- 4 More disposed to candor than artfulness ; can, with little exertion, keep down the expression of sentiments and emotions ; is not habitually deceptive, but free and communicative.
- 5 Generally discreet in expression ; and rather fond of concealing motives ; but uses art more to effect necessary ends, than for mere purpose of deception.
- 6 Is decidedly fond of plots and contrivances ; seldom expresses any motive clearly ; takes circuitous methods to effect even honest purposes ; has great power to conceal emotions and sentiments ; loves to master others' secrets.
- 7 Is endowed with excessive power to keep down the manifestation of feelings ; makes a practice of concealing everything ; is very cunning and artful ; never is seen in true colors ; contrives plots where none exist, worms out all others' secrets, and keeps all that relate to self—without Conscientiousness large, will lie often without regret, and cannot be trusted.

## REMARKS.

The legitimate function of this propensity is to conceal, and keep down the manifestation of such emotions and sentiments,



as would, if expressed, cause much disquietude and regret in our mutual relations, as members of society. Its organ is located immediately above, and a little front of Destructiveness. When large, this region is round and full.

Duplicity, cunning, and lies, are examples of its abuse. Children learn to lie with facility when this organ is large; and no evil tends to promote the abuse of the propensity, and consequent growth of the organ more, than the frequent practice of deceiving them, and making them promises which are never intended to be performed — never cheat a child, or it will learn to do the same — never promise without performing — for a child sees no sin in imitating the example of its parent or guardian.

### 9. CAUTIOUSNESS.

- 1 Is excessively rash, heedless and reckless; never stops to consider, but is swayed to and fro by each impulse; is very liable to meet constantly with accidents, for want of consideration.
- 2 Manifests great want of consideration and circumspection; is often heedless and rash; very seldom looks to the future with apprehension; has very little care in word or action.
- 3 Does not possess circumspection and forethought enough; is not sufficiently guarded with care and watchfulness; apt to be too hasty and rash in action; does not guard carefully against the coming future.
- 4 Looks with some care to the future, but does not *habitually* exercise much circumspection; is rather too much swayed by impulse; with large Hope, is not prone to regard the future with fear.
- 5 Has considerable caution, and is *habitually* careful; is not often hasty or rash; takes heed for the future; is *generally* circumspect; manifests considerable forethought.
- 6 Has a large share of forethought and circumspection; looks well before acting; weighs consequences; is scarcely ever hasty or rash in expression or action, unless moved by very strong emotions; unless Combateness be large, is fearful and timid.
- 7 Manifests great apprehension of future ills even when fortune favors; is excessively careful in action; unless Hope be very large, often afflicted with blue devils, and is excessively circumspect in all things.

#### REMARKS.

The legitimate function of this propensity is, to induce a due regard of the future; and to be circumspect in our actions, that present or prospective evil may be avoided. Its organ is located above, and little back of Secretiveness; and generally forms the most prominent part of the side of the head. When large



there is a great breadth of this region ; distance through denotes its size.

The fundamental quality of this propensity, is fear ; and persons possessing it very large, with Combativeness small, are very timid and apprehensive — with Hope small, are very subject to melancholy, despondency, and indecision.

Parents should be very circumspect, whose children possess this organ large, that they never be subjected to fear, or to coerce them by frightening, as is often done, in any manner. Horrible stories have a very evil influence in forming the character of such children ; and promotes great indecision and timidity of feeling in after life — rendering them incompetent for active enterprise.

## GENUS 4. VOLITIVE GROUP.

That class of faculties, whose combined activity carries out acts of will, as determined by each specific power in the group.

### 10. SELF-ESTEEM.

- 1 Possesses no dignity of feeling ; aspires to nothing great ; has no confidence in powers possessed ; is regardless of power ; has no haughtiness of feeling, nor desire to domineer or oppress.
- 2 Has very little dignity of character, or love of power ; may have vanity, but has very little pride ; is not independent or haughty ; thinks meanly of self ; is not self-opinionated.
- 3 Manifests some self-confidence ; has some pride and independence of feeling ; has weak desires for power for the sake of exercising it ; makes few attempts to accomplish any thing great.
- 4 Does not aspire to do great things ; has a fair degree of self respect ; is not haughty or overbearing ; has good degree of independence of feeling ; manifests some love of power, but is not domineering or proud.
- 5 Is rather self-opinionated, and has considerable independence of character ; does not love to be dictated to,—but is fond of dictating, and exercising power ; is apt to have high aspirations, and good confidence in self.
- 6 Is independent in feeling, and will be so in action, if possible ; has great love of liberty, and large share of self confidence ; is prone to think too much of self ; and is particularly fond of having and exercising power.
- 7 Possesses overweening self-confidence ; is very apt to be insensible to the merits of others ; regards self and selfish gratification as of paramount importance ; is excessively fond of exercising power ; is haughty, proud, and often overbearing and egotistical.

## REMARKS.

The legitimate function of this sentiment is to create that degree of self-confidence and self-respect, which will admit of our independent action, and favor the manifestation of such powers of mind as we possess. Its organ is located at the top of the head, at the commencement of its slope backwards, back of Firmness.

Pettishness, arrogance, and excessive self-love, are some of its abuses. Its training, therefore, should be carefully attended to, when largely developed, or its abuse will be certain.

Children largely endowed with this sentiment are difficult to govern, and should early be subjected to the influence of wholesome restraint, or the sentiment will run riot, and future control will be almost impossible. They should not, however, be treated with contempt, as inferiors, as this mode irritates the sentiment and insures a more rapid growth of its organ. Firmness and decision, mingled with kindness, are its best palliatives, and insure its most effectual subjection.

## 11. APPROBATIVENESS.

- 1 Excessive want of regard for the good or bad opinion of others, and indifference to censure or praise; insensible to flattery and fame; experiences no emotions of vanity or bashfulness.
- 2 Manifests great indifference to notoriety or the regard of the world; has but little sense of shame, and is but very little wounded by ridicule or scorn; is not vain or sycophantic.
- 3 Is not regardless of the smiles or frowns of society, nor unsusceptible to the charms of praise; has fair regard for popularity and fame, but is rather regardless of censure; is not apt to be vain.
- 4 Possesses considerable pride of character; is influenced some by the opinions of others; is rather sensitive to slander and ridicule; is rather desirous so to conduct as to please all, and fond of praise.
- 5 Experiences strong desires for fame and popularity; is quite ambitious of private and public favor; is much wounded by censure or ridicule; is quite elated by praise, and rather vain; is quite susceptible to flattery.
- 6 Has great pride of character, and would suffer very much by its loss; seeks for the approbation of friends or the world in every action; is greatly wounded by ridicule; quite ambitious of distinction.
- 7 Is excessively fond of praise, distinction, fame, admiration of the public, popularity; has very strong emotions of ambition, emulation; is vain of accomplishments; extremely sensitive to ridicule; and apt to prize too highly superficial appearances.

## REMARKS.

The legitimate function of this sentiment is, to prompt us to feel a regard for the opinions of the world, and to adapt ourselves to the circumstances and influences into which we are thrown by fortune, so as to insure the greatest amount of pleasure to ourselves, and peace to society. Its organ is located on either side of Self-Esteem, back of Cautiousness; and fullness back from Cautiousness, denotes its size. Vanity, for useless display, bashfulness, and much regard for flattery, are some of its abuses. When this power is directed to its legitimate source — the approbation of the virtuous, and the Deity — for just and benevolent actions, we recognise in it much usefulness and goodness. Parents should be very careful in training this sentiment, — for it is susceptible of being directed as well to evil as good purposes. Low-minded individuals are vain of their prowess in fight, or in drinking, or even in killing. This feeling should always be cultivated with the moral and intellectual powers — flattery should never be used to induce action on their part; nor should they be praised for their beauty, as either of these will instil vain principles and insure the rapid growth of the organ of the sentiment, and its consequent power and activity will be increased. Praise a child for its virtue in resisting temptations to vice — for its kindness and justice, and you will insure virtuous principles in after life.

## 12. FIRMNESS.

- 1 Possesses no stability of purpose; is totally deficient in perseverance of character; excessively variable under all circumstances; manifests no power of will; exceedingly fickle.
- 2 Is very unstable and fickle-minded; manifests very little perseverance and determination of character; possesses very little force of will; very easily yields under adverse circumstances.
- 3 Has but moderate perseverance and stability of purpose; manifests but indifferent power to withstand the will of others; is not firm or stubborn, but rather fickle and variable.
- 4 Will yield rather easily under much disadvantage; is somewhat pliant, and convertible to the will of others; may be obstinate in a small degree, but is not persevering enough to warrant great success, unless circumstances are favorable.
- 5 Manifests a fair degree of perseverance; is quite determined at times; may be made to yield under accumulated disadvantages; but has considerable stability of purpose and character.
- 6 Has great firmness and perseverance of character; manifests much power of will; is quite destitute of pliancy of character or fickleness; pursues objects till accomplished, even under many disadvantages.



- 7 Possesses predominating firmness and stubbornness of purpose; perseveres until the last in every undertaking; has great obstinacy of will and stability of character; is very inflexible in determination.

## REMARKS.

The legitimate function of this sentiment is, to induce stability of purposes, and the inclination to persevere to the attainment of objects desired. The faculty exhausts its entire power on self, and has no relation to external objects, independent of action. It can be directed, in others, only through fear, the understanding, and milder sentiments. The two last conditions seem to be the most effectual instruments to be used for its government. Before the understanding becomes developed in children, the moral sentiments alone should be the agents for its subjugation. The reason for this is simple. Fear being used, renders Cautiousness too active, while mildness, mingled with superior firmness, renders the moral sentiments more active, and leaves an inward guardian to the mind when outward restraint is withdrawn. The organ is situated at the apex or top of the head. Passing a line vertically over from either ear, will intersect the front part of the organ. When large, it is raised considerably above Cautiousness, — when small, if Conscientiousness be also small, the head will present nearly an equal plane across from Cautiousness. If Conscientiousness be large, and Firmness small, there will be a hollow at its site.

## 13. CONCENTRATIVENESS.

- 1 Excessively prone to change with each impulse received from the other sentiments as they may spring into activity; cannot continue in a protracted state of feeling or thinking; constantly changing in feeling and thought.
- 2 Finds it very difficult to confine attention to any subject; is carried away by the impulse of each emotion; very variable, and has very little continuity of thought or feeling.
- 3 Is prone to change often the subject of reflection; experiences some difficulty in continuing in one state of mind or feeling; is quite fond of variety.
- 4 Manifests rather a restless spirit; rather prone to change; rather difficult to confine attention to one subject without others intruding upon the mind; often takes a variety of means to accomplish an object.
- 5 Will not experience much difficulty in cultivating habits of attention; experiences fair continuity of thought — feelings somewhat protracted; can easily change the subject of thought and attend to other subjects.

- 6 Is much disposed to continue at one subject until thoroughly investigated; has ready power of attention to any subject brought forward; has much continuity of feeling; is often absent-minded.
- 7 Manifests great power of attention; experiences but very seldom any change in the mode of mental action; very often absorbed by individual train of thought — feelings long protracted, and often absent-minded.

## REMARKS.

The legitimate function of this sentiment is, to confine the action of one or more faculties to a given point, at direction of will; for, without some quality of this character, the mind would be like a vessel at sea, without rudder, blown about by each emotion which might happen to predominate for the time. Observation establishes the existence of this faculty, and its concomitant organ. It is situated between Self-Esteem and Inhabitiveness. When moderate or small, there is generally a hollow at the place named, especially if Inhabitiveness and Self-Esteem be large.

In order to cultivate this power in children, they should be subjected to change and variety as little as possible. And even this may fail if nature has endowed them with but a small portion of the organ on which it depends for manifestation. Therefore, it is advisable to confine their attention, at first, only to such subjects as are most interesting to their predominating intellectual powers, after which, when strength has been accumulated in attention, other subjects may be brought forward with success.

## GENUS 5. MORAL GROUP.

The combined action of which constitutes Man a moral and religious being.

## 14. BENEVOLENCE.

- 1 Possesses no sympathetic emotions for the sufferings of others; has excessive hardness of heart; is callous to the calls of benevolence; with Destructiveness large, is morose and cruel to excess.
- 2 Possesses very little kindness of feeling or sympathy of emotion; has very little generosity; is hard-hearted, and nearly dead to the emotion of pity; is very regardless of the sufferings of others; when angered, shows little mercy.
- 3 Does not manifest much mercy of disposition; has but little gentleness of character; rather indifferent to the misery of the wretched; possesses but little kindness; experiences no strong emotions of sympathy.



- 4 Is susceptible of rather strong emotions of pity for the sufferings of others, but is not habitually prone to acts of kindness or benevolence; is rather cold-hearted, and seldom generous or much of a philanthropist.
- 5 Has a good share of benevolent emotions; feels rather keenly for the distresses of others; has considerable kindness, and sympathy; is rather warm-hearted; is not apt to manifest cruelty.
- 6 Is very kind-hearted, benevolent, and philanthropic; manifests great kindness and generosity of disposition; feels very deeply for the miseries of mankind, and has much pleasure in their relief.
- 7 Manifests excessive philanthropy; is always most happy when affording others relief from distress; is very much affected by objects of pity: has very great softness of heart, gentleness, and benevolence.

## REMARKS.

The legitimate function of this sentiment is, to convey our sympathies out of self, and induce a kind regard for the welfare of others, with a corresponding philanthropy of action:—mercy is its peculiar attribute. Its organ is situated at the top of the forehead, generally a little back of where the hair commences its growth. In the eyes of the world, even the abuse of this sentiment is deemed a virtue. We very seldom, if ever, are too kind, pitiful, and benevolent; yet such an anomaly may occur; and, at any rate, the sentiment should be trained to act harmoniously with the other feelings and understanding, as well as the customs of society. The most effectual method to cultivate the growth of the organ of this sentiment, and insure its activity, is to present its natural object,—that is, distress and misery; take the child to witness the affording relief to the suffering and afflicted, and benevolent emotions will follow as a consequence.

## 15. VENERATION.

- 1 Never experiences any religious emotions of adoration or holiness; has no respect for superiority of rank, or for ancient things or opinions, and with Self-Esteem large—for any thing but self.
- 2 Has very few reverential emotions, and very little respect for rank or titles; takes very little pleasure in prayer, and cannot pray with fervency.
- 3 Experiences but weak emotions of pleasure in prayer; is not habitually respectful, but may be so to superiors, from interest, but not from veneration; no respecter of titles or rank.
- 4 Is rather reverential in demeanour; pays some regard to worth; feels rather warm emotions of pleasure in prayer; is a respecter of holiness, if not a worshiper of Deity.

- 5 Pays much regard to divine worship ; feels strong emotions of religious zeal, when attending the worship of God ; is a respecter of worth, unless Self-Esteem be excessive ; is habitually respectful.
- 6 Manifests great respect and deference for worthy objects, Deity, rank, and possibly, wealth ; experiences much awe when attending upon the Creator ; is affable, and always respectful.
- 7 Feels excessively vivid emotions when engaged in divine worship ; is very reverential and respectful to parents and superiors ; loves excessively to contemplate the holiness of the Deity.

## REMARKS.

The legitimate function of this sentiment is respect—it raises the mind to things superior ; and is a great element in true devotion. Take this element from the human mind, and it neither feels nor sees any thing superior to self. Its organ is located in the middle of the top of the head, back of Benevolence, and front of Firmness.

Subserviency to hereditary power, awe in the presence of those in higher rank, and blind worship without reason, are some of its abuses. The contemplation of objects superior to self and made tangible, together with habitual respect shown, seem to be the most effectual methods to cultivate this sentiment in children. Forcing them to perform any act, by exciting Self-Esteem, Combativeness and Destructiveness, seems to have a very deleterious influence upon the growth of this organ, and activity of the sentiment. Unless children naturally take delight in religious exercises, forcing them to perform devotional acts prompts them to despise and hate the subject itself ; and, therefore, they never will, when freed from restraint, devote their minds to holiness—whereas, the contrary mode of kindly leading their young minds step by step onward, will finally secure the desired effect.

## 16. CONSCIENTIOUSNESS.

- 1 May know what is right and just, but never feels the least desire to perform it for its own sake ; never has compunctious visitings for having sinned, or performed an evil action.
- 2 Does not scruple to perform almost any action for present gratification ; will lie without compunction ; has very little desire to act justly, and scarcely ever feels any remorse of conscience.
- 3 Seldom scruples to equivocate for interest ; does not feel keen remorse of conscience for evil deeds performed ; is seldom conscious of having done wrong ; and always finds some palliative for sin.

- 4 Is rather fond of truth, but as an instrument; will, without much scruple, equivocate; does not keenly feel the injustice of an evil act; most always finds some justification for evil deeds.
- 5 Manifests considerable sense of justice; generally endeavors to do what is right; may be tempted to deal unjustly, but would suffer considerably strong compunctions of conscience for it.
- 6 Strong lover of truth and justice; feels keenly the right, and knowing it, will nearly always do it; will not lie or equivocate without great motive, and would suffer severely in conscience, in consequence of it.
- 7 Possesses excessively lively sense of justice; great integrity of character; keenest remorse when known to have counselled evil; inflexible in truth, and upright and godly in mind.

## REMARKS.

The legitimate function of this sentiment is, to confer a love of right and justice;—knowledge of right depends upon the evidence of facts applied to the understanding; but this power gives the *feeling* of right, or inward satisfaction at having performed a just action—it quickens the understanding to know what is right, and seeks to avoid wrong, because it is pained by witnessing it. Its organ is situated on either side of Firmness, between that and Cautiousness. When large, the head, in this region, swells up round and full.

This sentiment, in the infant, is trained best by example. As soon as infancy is past, the right should be taught by example, and through the influence of the understanding. Learn a child to feel right, and it will act right;—and *vice versa*.

## 17. HOPE.

- 1 Possesses no buoyancy of spirit; does not look to the future with any degree of hope of good; if Cautiousness be large, always expects distress and misery.
- 2 Has very little buoyancy of spirits; is not prone to enterprise or speculation; ventures but very little with hopes of realizing more; is apt to be desponding, and looks to the future for but little joy.
- 3 Builds but few castles in the air; may at times be elated when very prosperous, but is prone to expect no more than judgment will warrant, and is not very enterprising or speculative.
- 4 Is but little disposed to venture much without good assurance of success; has a fair degree of sanguineness of expectation; is not apt habitually to hope too much, or to be too inflated or buoyant.
- 5 Manifests considerable enterprise of spirit; rather sanguine of success in every undertaking; apt to promise self as much

- joy in future, as reason will sanction ; and is rather prone to speculate.
- 6 Looks to the future with assurance of success in every undertaking ; has much buoyancy of hope ; is loath to believe that all will not be realised which is expected ; likely to be carried away by speculation.
  - 7 Anticipates much more of joy or success than reason will warrant ; very apt to build castles in the air ; promises every thing in the future, and very subject to be carried away by speculating mania.

## REMARKS.

The legitimate function of this sentiment is, to induce the mind to dwell upon future prosperity and joy, that life may be rendered tolerable amidst sorrow or misfortune. And even in the full plenitude of every earthly enjoyment, life would lose one half its virtue, could not the mind still dwell in the prospective. Its organ is located on either side of Veneration, and in front of Conscientiousness. When large, the head, in this region, swells up round and full. Childhood and youth are periods peculiarly favorable to its activity. But while the parent cultivates this feeling in the child, its legitimate aim, futurity, must not be lost sight of ; for, it is this faculty which yearns after immortality, and hopes for bliss in the eternal world. A due regard must be paid that it grows with reason, and is cultivated with the understanding.

## 18. WONDER.

- 1 Has no faith, or disposition to believe that which is independent of the senses ; is excessively doubtful upon all subjects which cannot be reduced to a mathematical certainty.
- 2 Manifests great want of faith and trust in that which is not demonstrable to the senses ; reason may dictate the existence of Deity, yet, notwithstanding, is often doubtful and skeptical.
- 3 Places but little reliance upon things wonderful or strange ; is rather wanting in faith ; desires every thing demonstrated to a mathematical certainty before believing.
- 4 Believes on good authority ; possesses a fair degree of faith ; not apt to be very skeptical ; is rather desirous of accurate demonstration to the senses before receiving any thing out of ordinary course.
- 5 Is not credulous nor skeptical ; believes on good evidence ; is prone to regard things that cannot be accounted for, according to the authority on which they are based ; has no lack of faith.
- 6 Is likely to place implicit confidence in divine revelations ; is rather prone to believe things miraculous, to be possible, unless contrary to the dictates of reason, and is not in the least skeptical.



- 7 Remarkably disposed to believe on authority which may be questioned ; fond of contemplating the mysterious attributes of Deity, very great confidence in Scripture miracles ; with weak reflective powers, a believer in ghosts, wonders, &c.

## REMARKS.

The legitimate function of this sentiment is, to induce faith. There are many things, even in every day life, which must be received on faith ; and without a sentiment of this character we should be unfit for the fulfilment of our social relations. Besides, there are things pertaining to our welfare hereafter, which the understanding cannot fathom, and which are wisely withheld from our knowledge, for unknown purposes. These latter purposes seem to be the true source to which this sentiment is related.

Its organ is situated in front of Hope, each side of the front part of Veneration, and extends downward towards Ideality. When large, this region of the head is thrown up full and high.

This organ is large in almost all children ; and hence their reliance upon, and love of, what is strange, miraculous, and wonderful. Also, hence, the necessity of guiding the sentiment to activity within its legitimate sphere.

## GENUS 6. PROGRESSIVE GROUP.

That class of sentiments, the combined action of which constitutes Man a progressive being.

## 19. IDEALITY.

- 1 Experiences no aspirations for the attainment of the perfect or beautiful ; has excessive vulgarity ; no poetry of imagination, or refinement of feeling ; is very common and coarse in taste, and expression of ideas.
- 2 Possesses very little refinement of fancy or feeling ; is habitually coarse and vulgar ; has little or no desire to attain perfection in any thing ; is low-minded in point of taste and embellishment of ideas.
- 3 Possesses but little refinement or fancy ; is common in expression and feeling ; has but little desire for perfection in the beautiful and excellent ; is not at all poetical, and is rather coarse in emotion.
- 4 Experiences some desire for the attainment of excellence and perfection ; has some refinement of feeling and poesy of thought ; but is rather a dealer in matter of fact, than fancy or transcendancy.
- 5 Manifests considerable refinement of fancy ; has rather warm emotion when witnessing the beautiful ; is quite desirous of attaining perfection and excellence in all things ; dislikes vulgarity and is rather poetical in feeling.

- 6 Has great desire to embellish and beautify all things performed, and ideas to be expressed ; is exalted in emotion, and has strong desires to attain perfection and excellence ; despises vulgarity and coarseness.
- 7 Is very fastidious in taste and fancy ; aims at a higher standard of excellence than may be attained with ordinary effort ; is very poetical in emotion and thought, and very fond of embellishments, whatever is beautiful, perfect and transcendental.

## REMARKS.

The legitimate function of this sentiment is, to prompt the mind to aspire after the perfect and excellent—it induces progression, and is the source of civilization—stimulating to the attainment of another more beautiful relation, as soon as present objects are possessed.

Its organ is situated on each side of Wonder, just at the upper part of the temporal muscle, along the frontal ridge. When large, this region of the head is broad through, and full.

This quality of mind should be cultivated in children, in connexion with the moral sentiments, that they may attain excellence of character, and learn to appreciate only that, as truly beautiful, which is truly good. They who possess this sentiment only in a small degree, and are satisfied with coarseness, and would rather retrograde back to barbarism, than render more perfect that which exists at their hands, should have the beautiful and excellent constantly held up before them, for their imitation, and to stimulate emulation to compete with its attributes.

## 20. IMITATION.

- 1 Has no desire to copy, or imitate, or take from the manner of others example in works of art, conduct, expression ; or to imitate in literature ; and is unable to give correct example of others.
- 2 Is quite deficient in imitative desire, and dramatic talent ; unable to give correct expression from nature in works of art ; and little love or pleasure in following after the example of others in manner.
- 3 Possesses but little love of mimicry, or desire to copy the manner and expression of others ; cannot learn to imitate with ease and facility ; and has but poor ability to learn from example.
- 4 Manifests fair imitative powers ; is but little prone to mimicry, or copying from example ; has some taste for portraying nature, but has not sufficient stimulus from imitation to give nice expression.
- 5 Experiences rather strong impulses to imitate ; is not, however, habitually imitative or prone to mimicry ; has rather

pleasurable emotions in witnessing exact portrayal of nature or art.

- 6 Has much love of imitation ; can copy with facility such operations as predominating intellectual capacities warrant ; is very fond of witnessing, and rather prone to attempt, portrayal of nature.
- 7 Manifests strong disposition to copy and imitate, in manner, the expression of others, to copy works of art or nature ; has great dramatic talent and intuitive power to give correct expression.

#### REMARKS.

The legitimate function of this sentiment is, to furnish the desire to imitate ; and affords an additional stimulus to that end, by accompanying it with a pleasurable emotion. It seems merely to furnish the quality to *imitate* ; but does not direct towards any particular object to be imitated. Its organ is located on either side of Benevolence ; and its size is indicated by this region of the head being thrown out square and full. When small, the head slopes off rapidly from Benevolence.

Children, having this organ very large, will always imitate whatever they witness others perform ; and, hence, the necessity that those so constituted, should always have the best example set before them. This sentiment is very easily trained in connexion with the moral sentiments ; and thus an additional reason exists why it should not be trained except in their company. It must also be guided by reason. Parents are too apt to regard that child as precocious and witty, which constantly amuses itself and others, by taking off the peculiarities of those it sees. This cannot be too carefully guarded against, as it neither strengthens justice or benevolence.

#### 21. ACQUISITIVENESS.

- 1 Possesses no desire to accumulate, to acquire property ; has no disposition to keep that already possessed ; if Benevolence be large, and Self-Esteem small, labors to live, not for acquisition.
- 2 Has very little love for money, or desire to accumulate ; labors for the gratification of the other faculties, not for Acquisitiveness ; counts no cost for the gratification of predominating desires.
- 3 Pays but little respect to wealth ; has but small desire to accumulate money for its own sake ; is stimulated to exertion by other desires than this ; and derives but little pleasure from acquisition.
- 4 Regards money but as a means to the gratification of ruling desires ; takes some pleasure in acquisition, but is not stimulated to great exertion by love of money ; respects wealth for its real worth.

- 5 Manifests rather strong desire to accumulate, and takes considerable pleasure in acquisition; is rather a respecter of wealth; makes considerable exertion to gain money for its own sake and appendages.
- 6 Experiences strong desires to accumulate, and to acquire, affords strong pleasurable emotions; manifests much respect for wealth, and love of money; seldom feels satisfied with what is already possessed.
- 7 Is excessively anxious to accumulate; and is a great lover of money; will not be satisfied with present possessions, be they ever so much; is a very great respecter of wealth, in whatever manner or by whomsoever possessed.

## REMARKS.

The legitimate function of this sentiment is, to acquire, without any regard being paid to the thing or the object of acquisition. When it is large, and Conscientiousness deficient, it prompts to theft to gratify its desire; or, under other circumstances, to cheating. Its organ is located at the temples, above Constructiveness. When large, the temples are broad and full.

Parents should early train the child, with this organ large, to know and respect the rights of property. To stimulate children thus constituted, to love and save money is one of the worst of evils, as it increases its already too great strength and activity. It is only when the organ is known to be small, that such stimulus must be applied.

## 22. CONSTRUCTIVENESS.

- 1 Possesses no mechanical tendencies or disposition to mechanical pursuits; has no stimulus to encourage such intellectual powers as are possessed, to inventing or improving machinery.
- 2 Manifests no love for mechanical operations; is not stimulated to mechanical invention or improvement; has very little, if any, desire to direct intellectual abilities to construction.
- 3 Experiences but little pleasure in the pursuit of mechanical arts; directs but feeble efforts towards accomplishing any piece of mechanism; may be a mechanic from necessity not from love.
- 4 Will not from nature manifest love for, and desire to pursue the mechanical arts as a practical builder or former of things; may, with strong understanding, become an inventor.
- 5 Is rather fond of mechanical operations; may, from vanity, dislike mechanical pursuits; yet has considerable love for adaptation and contrivances to save extra exertion; is rather inventive.
- 6 Has strong mechanical tendencies; with Causality large, possesses ready facility in adapting means to ends; is of a contriving, inventing turn of mind; and has much love and taste for the constructive arts.



- 7 Will be likely to prefer mechanical operations to all other occupations; has an improving and inventing mind; with Intellect large, will probably make many discoveries in mechanical arts.

## REMARKS.

The legitimate function of this faculty is, to adapt one thing to another, without any regard to its fitness, thus prompting the intellect to conceive construction, and affording the necessary stimulus to render mechanical pursuits agreeable, or, engendering love for them. Its organ is located at the temples, about an inch above, and a little back of the external angle of the eyes. Children who have it large will be constantly fond of building things; and those thus constituted should be applied to such profession as predominating intellect may determine. Some may have it large, and yet be better constituted for some profession of literature than mechanics. In all cases where the feelings war with the capacity, it would be more judicious to agree to the former, as capacity will not work well without inclination.

## 23. MIRTHFULNESS.

- 1 Entire want of mirthfulness, and gaiety of feeling; has no perception of the ludicrous, no sympathy with the playfulness and liveliness of other beings, no disposition for wit or humor.
- 2 Very poor perception of the ludicrous; never disposed to perpetrate jokes, "bon mots" &c.; very little playfulness, humor, and gaiety; staid, and disposed to view everything in a gloomy and sombre light.
- 3 But moderate gaiety and liveliness of disposition; but little disposed to view things in a ludicrous light, or to be playful and mirthful; of rather a serious cast, but can perceive wit and humor; not much sympathy with it.
- 4 Somewhat gay and mirthful, but not strongly so; has fair perception of wit and humor; rather poor jester; relishes jokes and fun pretty well, though little tact in originating them.
- 5 Has rather a quick perception of the ludicrous; is rather disposed to mirth and gaiety; has lively sympathy with the mirthfulness and playfulness of others; rather quick at repartee; fond of jokes and fun.
- 6 Disposed, often improperly, to view things in a ludicrous light; has a great fund of mirth and humor, and very lively sympathy with the playfulness of others; quick at repartee and turning jokes; gay, &c.
- 7 Is excessively fond of wit, mirth and good humor; great perception of the ludicrous; combined with large Imitation, great for mimicry; taking off the peculiarities of others;

with large Destructiveness, and small Benevolence, great for satire and ridicule, without mercy.

#### REMARKS.

Perhaps there is no faculty of the human mind more modified in its manifestations by different fundamental powers than this. But, under all its modifications, the same end seems to be attained — viz.—to excite mirth. Its legitimate function is, therefore, to impart happiness and mirth when we witness the incongruous. It is the feeling of the ludicrous, and seems to have been bestowed on man for his special enjoyment.

The organ of this faculty is situated on each side and outward of Causality—in front of Ideality, beneath the frontal ridge, and gives squareness to the forehead.

When this organ is large, combined with large Imitation, in children, and not properly balanced by the moral powers, or fittingly regulated in action by training, they are prone to ridicule and make a jest of things, objects, and persons entitled to respect and veneration. It is absolutely necessary, therefore, that its manifestations be carefully attended to by parents and guardians. This disposition may be remedied by pointing out, through the intellect, its legitimate sphere of action, and the true merits and result of the quality in question: thus the child may, in part, act as its own guardian. The same may be said of all the other fundamental faculties of the mind. Mere prohibition of an act is not sufficient for the correction of youth; but reasons and causes must be added thereto why the act in question will prove injurious. [For further illustrations on the subject of training the sentiments and propensities, see “Warne’s Phrenology in the Family.”]

## Order II. Comprehensive Powers.

### GENUS I. EXTERNAL SENSES.

The means by which Man communicates with the external world. They, of themselves, form no ideas, but communicate impressions to those parts of the brain whose functions are to form ideas.

### GENUS II. SIMPLE PERCEPTIVE GROUP.

That class of faculties through which the mind perceives the existence of simple objects and their qualities.

#### 24. INDIVIDUALITY.

- 1 Remarkably indifferent in disposition to observe existences, or individual objects; unable to give definiteness or tangibility to ideas; never personifies abstract conceptions of Deity.

- 2 Quite deficient in power or disposition to observe, or take cognizance of individual existences; does not individualize conceptions, and is vague and indefinite in communication.
- 3 Is not critical in observing objects or personifying ideas; is not prone to individualize abstract conceptions; not attentive enough to simple existences; rather vague in ideas.
- 4 Manifests some talent for observation, but does not discriminate nicely between objects or physical existences; possesses but moderate power in collecting knowledge of existing objects.
- 5 Has fair power and talent of observation; rather prone to personify conceptions and ideas; has good facility in collecting knowledge of objects in natural history; rather definite in communicating knowledge.
- 6 Is quite observing of individual existences; very apt to personify abstract ideas and conceptions; sees almost everything; is quite definite and pointed in communicating knowledge.
- 7 Possesses remarkable power of observation; manifests the greatest facility in detecting new individual existences; very definite in ideas; has very great desire to know objects.

## REMARKS.

This faculty perceives simple existences combined of various qualities; and extends no farther than to discriminate separate individual existences. It gives tangibility to abstract ideas, and conceives combinations as units. Effects arising from it are observation and curiosity to know existences. Its organ is situated directly above the root of the nose. When large, the eyebrows are thrown apart, and the brow projects downward and outward.

## 25. FORM.

- 1 Totally indifferent as to the form or shape of objects; no remembrance of the appearance of things in outline of configuration, and cannot distinguish countenances from each other.
- 2 Very poor memory of persons, things, and configuration generally; very likely to confound one existence with another; finds it very hard to distinguish forms and shapes from memory.
- 3 Is rather deficient in memory of forms, shapes, and particular curvatures, in general; has not good power to recal to memory the countenance of absent persons; or of things absent from sight.
- 4 Notices with fair accuracy different configurations of bodies; has a tolerable memory of forms, shapes, and curvatures, but fails to recal or re-produce them accurately before the mind.
- 5 Remembers well, forms, shapes, and countenances that have been carefully scrutinized; can recal them to mind with con-

siderable facility ; has a good conception of configurations in general.

- 6 Possesses great facility in detecting slight differences in form, and general configuration ; remembers shapes, and countenances for great length of time, and can re-produce them before the mind accurately.
- 7 Has a remarkably tenacious memory of forms, shapes, and configuration in general ; can re-produce them before the mind with the greatest accuracy, facility, and precision.

#### REMARKS.

This faculty takes cognizance of configuration in general. Its most common application is in the discrimination of countenances. It also prompts to embody in form all abstractions of the mind regarding spiritual objects. It is situated contiguously to Individuality. When large, there is great breadth between the eyes, and they are crowded outward and downward toward the external angle of the orbits.

#### 26. SIZE.

- 1 Remarkable want of power to perceive perpendiculars, centres, size, and proportion of physical objects ; wanting in perception of perspective, in scenery, space, and the arts.
- 2 Deficient in powers of perspective and unable to determine perpendiculars, and centres of objects ; indefinite idea of size ; faint power to measure proportion, or distance in space.
- 3 Requires great practice and exertion to determine the proportion of objects or their relative size ; rather difficult to perceive accurately perpendiculars, to measure distances, centres, &c.
- 4 Cannot determine readily, with the eye, distance in space, or the centres of objects ; has fair perception of perpendiculars, proportion of objects ; and must have great practice to judge of perspective.
- 5 Measures objects, by little practice, with much precision ; judges and determines distance with some accuracy ; also perpendiculars, and the proportion and centres of objects ; good power of perspective.
- 6 Judges naturally of perpendiculars with great accuracy ; determines size and proportion with ease and precision, also distance in space, and has a good talent for perspective ; with Form large, for drawing.
- 7 Possesses very great natural talent for perspective ; has very great power to determine size, perpendiculars, and proportion, distance in space, and centres of objects with precision.

#### REMARKS.

The function of this faculty is to perceive or know the size of bodies. Its more simple function seems to be parallelism. This



seems to explain why the organ, when large, confers the talent for perspective. It is situated on each side of Form, and develops outward and downward.

### 27. WEIGHT.

- 1 Entirely unable to appreciate the resistance and gravitation of bodies, or to acquire dynamical skill; to understand the mechanical application of forces, and to maintain equilibrium.
- 2 Very poor perception of gravitation and the resistance of bodies; poor ability to acquire dynamical knowledge, and to judge of forces; great difficulty to maintain elevated equilibrium.
- 3 Experiences much difficulty in preserving centre of gravity in elevated situations; equilibrium easily disturbed; but moderate power to acquire, apply, or judge of forces, gravitation, and resistance.
- 4 Possesses fair power to perceive the gravitation and resistance of objects; can acquire dynamical skill, and make mechanical application of forces, or judge of momentum, well.
- 5 Has good power to perceive and judge of gravitation; can calculate resistance of bodies without great study; can maintain equilibrium when elevated; centre of gravity not easily disturbed.
- 6 Is endowed with an accurate perception of the resistance of bodies; of their equilibrium and force; takes pleasure in applying forces mechanically; can preserve centre of gravity with ease.
- 7 Can perceive intuitively the force and resistance of objects; their gravitation; can acquire great dynamical skill; takes great pleasure in application of forces; and perceives equilibrium intuitively.

#### REMARKS.

The function of this faculty is to perceive the resistance of bodies, and judge of gravitation; enabling those who possess it large to maintain centre of gravity with great ease under the disadvantage of height or unsteady motion. The organ is situated each side of Size, and develops outward and downward.

### GENUS III. OBJECTO-RELATIVE GROUP.

That class of faculties which perceives the relation of primitive qualities of objects.

### 28. NUMBER.

- 1 Unable to make computation of numbers; great want of arithmetical power; very faint memory of combined figures, and entirely deficient in ability to re-produce previous calculations to mind.

- 2 Poor ability to acquire arithmetical knowledge ; faint memory of previous computations, and great inability to re-produce them ; very slow in the use of figures.
- 3 Rather poor memory of the relation of numbers ; much difficulty in acquiring arithmetical skill ; unable to make computation of numbers with facility and ease, or to re-produce them.
- 4 Possesses but ordinary power of acquiring arithmetical knowledge or memory of the relation of numbers ; may, by great practice, acquire fair skill in computation, but not in original combinations.
- 5 Can acquire arithmetical knowledge with considerable ease and facility ; has much natural power of computation ; good memory of the relation of numbers and power of re-producing them.
- 6 Has excellent power to acquire arithmetical knowledge ; can make computation, by little study, with great ease and facility ; has an excellent memory of the relation of numbers.
- 7 Experiences no difficulty whatever in acquiring arithmetical knowledge ; can compute with the greatest ease and facility ; can re-produce to mind numbers in every variety of relation.

## REMARKS.

The function of this faculty is to perceive the relation of objects in quantity. It bestows the power of making numerical calculations ; and distinguishes between quantities in their simplest relation. Its organ is situated at the external angle of the eyes. When large, the angle of the bone is developed down.

## 29. ORDER.

- 1 Very imperfect perception of the physical relation of objects ; cannot adapt, in machinery, one part to another, with just relation between their dimensions ; does not adapt things to places, with propriety.
- 2 Does not perceive with accuracy the true relation of objects in physical proportion, and cannot appreciate orderly arrangement of things according to their physical quality of size.
- 3 Cannot determine nicely the relation of objects as they are physically related ; pays but indifferent attention to the accurate adaptation of one existence to another, as related by quality or proportion of size.
- 4 Possesses fair perception of the relations of physical existences, and appreciates such relations ; can adapt objects according to proper proportions with some accuracy, but not great.
- 5 Prone to regard objects in an orderly relation, and adapts them to such relation with considerable accuracy ; is rather precise in arrangement, and has fair share of system.

- 6 Regards objects as they are related in physical qualities; arranges, adapts, and proportions them accordingly, with great skill and accuracy; can arrange with order, and is quite systematic.
- 7 Very methodical and systematic in the arrangement of things; has very great accuracy in perceiving when objects are related in proportion to each other, and adapts accordingly.

## REMARKS.

The function of this faculty is to perceive the relation of proportion of physical existences and their order of position one to another, according to their form, size, or general configuration. Its organ is situated at the external angle of the arch of the eyes, inward of Number, and develops outward.—When large, the forehead at this site presents a square appearance.

## 30. TONE.

- 1 Entire inability to distinguish tones, and their relation to each other; cannot remember musical notes or imitate and re-produce them, nor judge of discordant or harmonious sounds.
- 2 Possesses very poor memory of tunes; can scarcely distinguish one from another, or one tone from another; has a very poor perception of the relation of sounds, and cannot re-produce them accurately.
- 3 Is a poor judge of harmony, or the relation of primitive sounds; remembers but faintly, combinations of tones; and cannot distinguish with much accuracy between them, even with great practice.
- 4 Is endowed with sufficient power of distinguishing between the relation of primitive sounds, to cultivate music with some success, but has not an accurate perception of harmonious sounds.
- 5 May cultivate music with much success, and learn to distinguish between the primitive sounds with much accuracy; has a good memory of the relation of tones and tunes generally.
- 6 Has an accurate perception of the relations of tones; can remember tunes, and distinguish between them with facility—with Imitation large—can imitate distinct sounds with much precision.
- 7 Can, with the greatest ease and precision, distinguish the relation of primitive tones; remembers them without any effort; perceives with great accuracy, harmonious combinations of sounds.

## REMARKS.

The function of this faculty is to perceive the relation of primitive sounds,—without which power, in some degree, we should

be unable to give expression to our ideas by the various modulations of voice. It is the origin of music. Its organ is situated beneath the frontal ridge, just above Order, and develops outward at angles. When large, the external angle of the frontal plate projects out beyond the external angle of the eye.

### 31. TIME.

- 1 Almost totally deficient in power to perceive the lapse of time in relation to another period; cannot possibly keep correct time in music, or in dancing, or detect differences in rhythm.
- 2 Very poor judgment of the parts of periods; unable to perceive with ease or precision, the lapse of time, to remember its duration, or keep correct time in music or dancing.
- 3 Rather indifferent perception of the lapse of time, and power of judging of the duration of periods; cannot detect nice differences in rhythm; apt to get out of time in dancing or music.
- 4 Possesses ordinary power to perceive the duration of time, and to compare periods, but requires great practice to detect imperfect rhythm; can naturally keep fair time in music and dancing.
- 5 Has good rhythmical power, and can perceive rather accurately the duration of periods; may, with much practice, become quite expert in keeping time in music and in dancing; good memory of the lapse of time.
- 6 Is naturally quite expert in keeping correct measurement of time, and can easily detect when it is departed from; has a nice perception of the duration of periods; is very observing in this particular.
- 7 Perceives intuitively the precise duration of periods, and measures their parts accurately; never fails to keep correct time in music and dancing; is very observing and acute in all things relating to rhythm.

#### REMARKS.

The function of this faculty is to perceive the lapse and duration of time, or to trace the succession of phenomena as related to the periods of existence. Its functions are no higher in order, than the conception of distinct parts or periods of time, and may be related either to succession of events or tones. It forms an important element in music.

The organ is located between Tone and Eventuality. When large, the forehead in this region is full and prominent. It develops outward.

### 32. COLOR.

- 1 Unable to perceive or detect the differences of colors; cannot judge of them with any accuracy, or compare and harmonize them; is nearly blind to the qualities of colors.



- 2 Has very indifferent perception of colors ; often mistakes one for another ; cannot combine and harmonize them ; very poor idea of their relations, and beauty of combination.
- 3 Can perceive and detect the different individual qualities of the primitive colors, but cannot combine and harmonize them ; is rather indifferent to their beauty of combination.
- 4 Possesses a fair discrimination of the relations of the primitive colors ; can remember them well, but cannot harmonize them with skill and accuracy in their combinations.
- 5 Has an accurate and good perception of the relations of the primitive colors ; can discriminate and combine them with skill, by practice, and is quite sensible to their beauty of combination.
- 6 Can discriminate the relations of colors with great ease, and, with practice, combine them with great skill ; takes much pleasure in perfect harmonies and combinations of colors.
- 7 Takes very great pleasure in the harmony of colors ; can detect the most trifling discord in their combination, and perceives their relations intuitively.

## REMARKS.

The function of this faculty is to perceive the relations of the primitive colors ; and is the direct channel through which is opened to man many of the most beautiful qualities of nature. It is a very important element in a good painter. Its organ is situated in the middle of the arch of the eyebrow. When large, the brow is thrown up and outward, and sometimes it forms the most prominent point of the arch.

## 33. LOCALITY.

- 1 Very great deficiency, and almost total want of memory of places, or local scenes ; unable to recal their appearance, or find the way in unfamiliar places, or perceive the relations of objects in space.
- 2 Very faint memory of localities and scenes in general ; great difficulty in accumulating geographical knowledge, or remembering the place where things are located ; easily lost in new scenes.
- 3 Has rather a poor local memory ; very apt to forget places once seen,—great difficulty in recalling them to mind ; faint and indifferent power to learn geography, &c.
- 4 Has but an ordinary power of recalling to mind scenes once seen ; poor geographical abilities ; an ordinary local memory ; cannot cultivate astronomy with success, &c.
- 5 Possesses rather a good, though not strong, local memory ; fair geographical power ; may recal to mind scenes once seen with little effort, and also, the location of things.
- 6 Is endowed with strong memory of places, scenes, localities ; can recal them easily before the mind, and describe them ac-

- curately; not at all liable to be lost in strange places; and has the power to study geography successfully.
- 7 Has a remarkable local memory; never forgets scenes or places once seen; can recal them vividly to mind after a great lapse of time; has great natural powers of geography.

## REMARKS.

The function of this faculty is to remember the relative position of objects in space; and it seems to combine in its function the idea of extension.

The organ is located each side of Individuality, and runs obliquely upward and outward.

When large, there is a distinct prominence.

## 34. EVENTUALITY.

- 1 Excessive deficiency in general memory of events, and everything relating to active existence; cannot retain historical facts, and has no talent for acquiring a knowledge of them; forgets all occurrences as soon as they have passed.
- 2 Has a very poor memory of incidents, events and occurrences; can retain them but a very short period; very poor historical mind in regard to all active phenomena.
- 3 Is not able to accumulate facts with success; has a poor memory of general events and incidents; in argument, cannot bring forward sufficient data, or enter into detail successfully.
- 4 Possesses a tolerable power to collect facts, and remember occurrences; has not much, nor is deficient, in power of detail; would pay more attention to other things than the bare incidents of history.
- 5 Has rather a good memory of general events, incidents, and occurrences; is rather observing of all active phenomena; has good power to accumulate historical facts, and fair detailing abilities.
- 6 Is quite observing of all that takes place; is constantly collecting knowledge of facts, from observation; has decidedly good historical talent; fond of stories; remembers all events which occur without much effort.
- 7 Possesses a remarkable memory of all historical facts, events, &c.; is very observing of all active phenomena, all that occurs and happens; can remember incidents without effort; delights in stories, &c.

## REMARKS.

The function of this faculty is to perceive events, their relations, and all active phenomena. It is the store-house of facts and statistical knowledge — supplying the mind with incidents to support theories; and gives life and action to description. This power is indispensable to the Historian. Combined with

Individuality, it gives definiteness and body to argument ; and is alike necessary to the Orator and Lawyer.

The organ is situated in the middle of the forehead, above Individuality. When large, it is round and prominent in this region.

It is generally large in children, and may be made the direct channel through which to cultivate their moral qualities. Nothing administers to its gratification more, than the narration of stories. Therefore, by satisfying its own cravings, an abundance of virtuous precept may be impressed upon the infant mind, to supply food for, and direct the moral feelings.

## GENUS IV. EXPRESSIVE GROUP.

That faculty by which Man is enabled to communicate his wants, joys, and sorrows, to his fellow beings ; and through which he can collect all arbitrary signs for communication.

### 35. LANGUAGE.

- 1 Almost total want of power to acquire arbitrary signs ; remarkably slow in committing to memory words, and repeating them ; very deficient in power to clothe ideas with language.
- 2 Quite poor memory of words, or verbal memory ; very meagre in the use of language ; inexpressive ; great difficulty in expressing ideas distinctly as they are felt ;—reverse of fluent.
- 3 Manifests but moderate facility in learning to repeat words ; rather poor verbal memory ; experiences much difficulty in clothing thoughts with language ; is not at all fluent in speech.
- 4 Has a tolerable power of language ; cannot commit, with much facility, words to memory ; possesses fair power to express ideas in words ; is not over fluent ; is not given to verbosity.
- 5 Possesses rather a good verbal memory ; can learn to repeat verbally without much toil ; is not talented in this respect ; is generally enabled to give clear expression of ideas ; is rather fluent.
- 6 Is endowed with good natural powers of expression ; has a good verbal memory, and excels in giving recitations ; commits words to memory with ease ; is decidedly fluent in speech ; lacks not for words.
- 7 Has remarkable powers of expression ; is very fluent in speech ; likely to be verbose and over talkative ; never wants for language to express ideas ; has remarkable memory of words ; over fluent.

## REMARKS.

The function of this faculty is verbal memory ; or, it is the receptacle of arbitrary signs expressive of thoughts. When large, it enables the possessor to commit rapidly to mind mere words, but has no relation to the sense connected with those words. A good endowment of this organ is essential to a Linguist, Poet, and Orator.

The organ is situated internal of the eyes, and its degree of developement is determined by the extent to which they are crowded downward and outward. — A large eyeball must not be mistaken for a large organ of Language,

## GENUS V. REFLECTIVE GROUP.

That class of faculties whose function is to regulate the perception of the other mental powers, — combine, arrange and adapt their action according to the law of reason invested in these powers.

## 36. COMPARISON.

- 1 Remarkably deficient in power of finding resemblances between objects, and ability to classify them ; unable to reduce combined objects, or phenomena, to their simple elements ; uses no similitudes to illustrate an argument ; can hardly perceive when one is used ; indifferent to analogical reasoning.
- 2 Very poor ability to perceive objects that are analogous, or phenomena that are similar to other phenomena ; is very simple and meagre in illustration ; has very little talent for classification ; or to distinguish fallacies in an argument.
- 3 Possesses moderate power of comparison ; may readily perceive an apt illustration in an argument, but has no great store at command ; uses similitudes in a general manner, and of a common character ; has but weak power of classification, and perception of differences ; reasons poorly from analogy ; not good analytical power.
- 4 Has fair analytical power ; can distinguish prominent fallacies in reasoning ; can trace combinations of phenomena, or objects, to their simple elements, but not very successfully ; fair abilities of classification ; and tolerable command of similitudes and comparisons for illustration.
- 5 Manifests good command of comparisons and similitudes in argument ; feels the force of analogical reasoning, strongly ; has good analytical power, and critical perception ; good classifying abilities, and command of similitudes ; can analyze combinations to simples, readily.
- 6 Is endowed with excellent analytical power and acute perception of unharmonious combinations of phenomena or objects ; very good classifying abilities ; analyzes combina-



tions to their elements with precision and talent; very good command of comparisons and similitudes.

- 7 Excessive endowments of comparative sagacity; analyzes combinations of phenomena intuitively; perceives the least fallacy in analogical reasoning; excessive critical power; discriminates incongruities intuitively; remarkable power of comparison and similitude.

#### REMARKS.

The function of this faculty is to compare the action, qualities, or results of phenomena, either in mind or matter. It not only perceives the similitudes and resemblances, but detects the incongruous parts also. It is the faculty of fittingness,—as it decides whether things, or phenomena, are in unison. It is the fountain source of parables and figurative expressions, and traces affinity in the abstract.

The organ is situated in the centre of the forehead, above Eventuality, and front of Benevolence. When large beyond the rest of the intellect, it presents the form of a reversed pyramid. It develops outward.

### 37. CAUSALITY.

- 1 Totally unable to trace effects to the principles which govern them; cannot comprehend logical deductions in argument; very great want of reasoning power, and ability to conceive why like causes produce like results; unable to adapt means to ends.
- 2 Very weak perception of causation, or power to infer the existence of principles from effects produced; great want of ability to draw logical inferences from given premises, to plan, contrive, invent, and adapt means to the accomplishment of new results; satisfied with effects and seldom inquires from what cause they originate; poor understanding.
- 3 But little prone to inquire into the principles of causation; poor comprehension of logical deduction; cannot reason correctly from any but very simple propositions; weak power of applying known principles to new ends; looks not at *causes* but *effects*; moderate understanding.
- 4 Reasons but little from first principles; has fair ability to judge of causes from witnessing effects produced by them; more prone to act and plan from principles well known and common, than to investigate for new ones, or to strike out into original plans and inventions; has but moderate depth of reasoning; rather superficial than sound,—coincidence often mistaken for cause.
- 5 Possesses RATHER SOUND ability to investigate the principles of causation; not deep and original, or much given to investigation of the abstract principles of phenomena, but able

to adopt good plans when necessary care is used ; generally sees rather clearly what will be the result of any action ; not apt to be superficial in forming conclusions, but rather sound than otherwise.

- 6 Has strong reasoning power ; much given to investigate the motive of every act seen ; seldom satisfied unless a reason is given for every action relating to self ; prone to investigate the abstract principles of phenomena ; philosophical, and quite original in conceptions ; acute comprehension of logical deduction ; clearly infers results from given premises ; reasons effectually,—thinks deeply ; always ready with expedients—skilful in adapting means to ends ; inventive.
- 7 Is a very great investigator of causation ; not satisfied with ordinary reasons, but goes deep into all first principles ; looks as far as possible into the original nature of things ; has the greatest capacity for comprehending the abstract principles of phenomena ; remarkable inductive power ; is far reaching and penetrating in understanding—never mistakes coincidence for cause, and draws the most correct inferences from any premises established.

#### REMARKS.

The legitimate function of this faculty is far superior to any other quality possessed by man. It is the presiding genius of his other mental powers, and constitutes him the absolute governor of sublunary creation. It is through the direct agency of this attribute, that all the means spread throughout nature are rendered subservient to his welfare. It is the fountain of invention and adaptation, and perceives the direct efficiency of natural power to accomplish the end desired. Destitute of this quality of mind, natural resources would be unimproved, and the world would ever have remained the same as first constituted—stationary and unprogressive.—To this quality the arts and sciences owe their existence—without it, nothing would have been discovered—nothing have been rendered available to man's advancement in intellectual condition.

The organ of this faculty is situated on each side of Comparison. When large, this part of the forehead is square, full and prominent. When small, this region is shallow, deficient in breadth, and receding.

#### FINIS.



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